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***This ground-breaking  
book is a guide to non-  
religious pastoral care  
practice in healthcare,***

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***prisons, education, and  
the armed forces in the  
UK. It brings a new  
perspective to our  
understanding of care  
services traditionally  
offered by chaplaincy***

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***departments. The book charts the progress from a Christian to a multi-faith and on to a fully inclusive care service. Compelling evidence is presented showing***

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***strong and broad support for non-religious pastoral care provision. A practical guide, it outlines the beliefs and values on which this care is founded and its person-***

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***centred approach. The role, skills, competencies, and training requirements for non-religious pastoral carers are described. Institutions need to***

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***consider their policy responses to the rapid development of non-religious pastoral care provision. A number of policy aspects are explored, including***

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***understanding service users' needs, recruitment, and communications. This book is essential reading for non-religious pastoral carers and those thinking***

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***of entering this field.  
Chaplains and  
institutional managers  
responsible for  
chaplaincy or spiritual  
care departments will  
find this book gives them***

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***valuable insights into the positive contribution non-religious pastoral carers can make in building stronger, more inclusive pastoral, spiritual, and religious care services.***

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***English nationhood has been the driving force behind Brexit, how might the Church of England, as the 'national Church' in England, and its neighbouring Anglican***

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***Churches, respond to this  
and the many other  
missional challenges they  
face? Those of us still  
wondering what to make  
of Brexit - including  
reflective Christians,***

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***politicians, journalists,  
think-tanks and religious  
leaders - will find much  
to stimulate thought and  
discussion here. The  
contributors have a  
wealth of specialist***

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***knowledge of the  
churches, Brexit and the  
EU; they draw on this and  
the legacies of Anglican -  
and more broadly  
Christian - social and  
political theology to offer***

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***their rich and nuanced responses to a range of crucial questions. 'Seeks to challenge Christians of all views to imagine a future with hope.'* Dr Anna Rowlands**



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the changes made to  
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prepare students to cope  
with the increased  
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Parliaments - Explains***

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***In Memoriam Eric  
Richards***

***Scottish Presbyterian  
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A Practical Guide  
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and the Speaker,***

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**1931-1946**

***Preserved in the Public  
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Journals***

This seminal work by one of the

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Migration History  
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**Index to the Periodicals of ...**

This volume represents  
one of the first  
attempts to examine the  
connection between  
Scotland and the British  
empire throughout the

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entire twentieth century. As the century dawned, the Scottish economy was still strongly connected with imperial infrastructures (like railways,

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engineering,  
construction and  
shipping), and colonial  
trade and investment. By  
the end of the century,  
however, the Scottish  
economy, its politics,

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and its society had been through major upheavals which many connected with decolonisation. The end of empire played a defining role in shaping modern-day Scotland and

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the identity of its people. Written by scholars of distinction, these chapters represent ground-breaking research in the field of Scotland's complex and

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in 2000, a division that

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This is not an  
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[and the Legislative  
Council] ...

Frederick Douglass spent four months in Ireland at the end of 1845 that proved to be, in his own words, 'transformative'. He reported that for the first time in

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his life he felt like a man, and not a chattel. Whilst in residence, he became a spokesperson for the abolition movement, but by the time he left the country in early January 1846, he believed that the cause of the slave was the

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cause of the oppressed everywhere. This book adds new insight into Frederick Douglass and his time in Ireland. Contemporary newspaper accounts of the lectures that Douglass gave during his tour of

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Ireland (in Dublin, Wexford, Waterford, Cork, Limerick, and Belfast) have been located and transcribed. The speeches are annotated and accompanied by letters written by Douglass during his stay. In this way, for

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the first time, we hear Douglass in his own words. This unique approach allows us to follow the journey of the young man who, while in Ireland, discovered his own voice.

Spirit Possession and

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Communication in Religious and Cultural Contexts explores the phenomenon of spirit possession, focusing on the religious and cultural functions it serves as a means of communication. Drawing on the

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multidisciplinary expertise of philosophers, anthropologists, historians, linguists, and scholars of religion and the Bible, the volume investigates the ways that spirit possession narratives, events, and rituals are often

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interwoven around communicative acts, both between spiritual and earthly realms and between members of a community. This book offers fresh insight into the enduring cultural and religious significance



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of spirit possession. It will be an important resource for scholars from a diverse range of disciplines, including religion, anthropology, history, linguistics, and philosophy.

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*church weddings, church attendance and the like, and on his extensive fieldwork, he considers the broader picture of religion today: the status of the clergy, the churches' attempts to find new roles, links between religion and violence, and the impact of the charismatic movement.*

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*Along the way, Bruce encounters and engages with the contemporary rise of secularism, considering our everyday secular tensions with religion: arguments over moral issues such as abortion and gay rights, the effect of social class on belief, the impact of religion on British*

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*politics, and the ways that local social structures strengthen or weaken religion. Analysing the obstacles to any religious revival, he explores how the current stock of religious knowledge is so depleted, religion so unpopular, and committed believers so scarce that any*

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*significant reversal of religion's decline in Britain is unlikely.*

*The church in the Democratic Republic of Congo is no stranger to conflict, yet little research has been done on the impact of war in shaping the local church's understanding of itself and its*



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*mission. In this in-depth study, Dr. Eraston Kambale Kighoma traces the survival and theological development of the Baptist Church in Central Africa over a twenty-year period of conflict. Utilizing a combination of descriptive, contextual and integrative approaches,*

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*offers an excellent addition to  
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Dundee to Lambeth Palace to become  
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During that journey he began a diary.*

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*In the second half of the nineteenth century Scottish Baptists like other Evangelical Protestant denominations were focusing more on things they had in common, such as a commitment to home evangelization and*

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*church-planting; providing a common fund to assist small and struggling congregations; the provision of theological education for the training of prospective pastors, together with the need to disseminate*

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*information between the churches concerning their progress in the work of the gospel. From the start of this Baptist Union in 1869 the numbers of churches and members grew steadily until 1935. It was a remarkable*

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*evangelistic activities to relate to their social context. There is little doubt that from the late 1980s the growing secularization in this country ensured that mission strategies adopted by these*

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a constitutive theme of  
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***the Old Testament. Wright maintains that this has continued to be the case for those of the Reformed Faith. He tells us that we are guilty of anachronism, whereby we interpret first-century Judaism in the light of***

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***medieval Roman Catholicism. In this work the writer not only defends the Reformed understanding of this vital doctrine but also seeks to show how Wright has misunderstood the nature of the new covenant***

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***and the place of ethnic Israel.  
Best-selling author Graham  
Robb finds that the 2,000-year-  
old map of Ptolemy unlocks a  
central mystery of British  
history. Two years ago, Graham  
Robb moved to a lonely house***

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***on the very edge of England,  
near the banks of a river that  
once marked the southern  
boundary of the legendary  
Debatable Land. The oldest  
detectable territorial division in  
Great Britain, the Debatable Land***

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***served as a buffer between Scotland and England. It was once the bloodiest region in the country, fought over by Henry VIII, Elizabeth I, and James V. After most of its population was slaughtered or deported, it***

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***became the last part of Great Britain to be brought under the control of the state. Today, it has vanished from the map and its boundaries are matters of myth and generational memories. Under the spell of a powerful***



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***a crucial, missing piece in the puzzle of British history. Africa is the birthplace of humanity and civilization. And yet people generally don't want to accept the scientific impression of Africa as the***

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***birthplace of human civilization.  
The skeptics include Africans  
themselves, a direct result of the  
colonial educational systems still  
in place across Africa, and even  
those Africans who acquire  
Western education, particularly***

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***in the humanities, have been trapped in the symptomatology of epistemic peonage. These colonial educational systems have overstayed their welcome and should be dismantled. This is where African agency comes***

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